A SERMON

Preach'd to a

Diſſenting Congregation

IN

NORFOLK,

On the 31ſt of *December*, 1706.

BEING

A Day of publick Thankſgiving appointed by her Majeſty for the Glorious Succeſſes of her Majeſties Arms and thoſe of her Allies the laſt Campaign in *Flanders*, *Spain*, and *Italy*.

Publiſh'd at the Requeſt of the Hearers.

By *G. Mills*

Paſtor of a CHURCH of CHRIST at *Geſtwick*

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TO

EDWARD BULLWER, Esq;

SIR,

WHAT there was in the following Discourse, when deliver'd in your Hearing, that should occasion your earnest Desire and Importunity, (together with that of others) to expose it to publick View, I know not, unless it be from the perfect agreement there is between the matter contain'd in it, relating to the present Establishment in the Hands of the best of Queens, and your own Sentiments; whose Zeal for her Majesty, and high Esteem of her happy Government, are fully known to all that have the Opportunity and Advantage of your Acquaintance.

SIR, It was far from my Thoughts when I utter'd this from the Pulpit, to have it Proclaim'd upon the House Top, by sending it abroad into the World: but your redoubled Request having the Force of a Command, I have after some Weeks delay, at last ventur'd (for once) to leave myself to

the Courteſie of a nice cenſorious Age: and if I do by this Contribute any thing ſatisfactory to the Publick, and uſeful to the Souls of Men, I deſire no more, and muſt take this occaſion of declaring how much I am,

SIR,

Your obliged and very

Humble Servant

G. MILLS.

A

SERMON

Preached on the 31ſt of *December*, 1706.

Being a Day of publick Thankſgiving appointed by her Majeſty.

PSALM CXXVI. 3.

The Lord hath done great Things for us, whereof we are glad.

THIS Pſalm was penn'd, either by *Ezra* or ſome other divinely Inſpired Perſon, on the happy occaſion of a very ſurprizing Deliverance of the People of *Iſrael* out of their Babyloniſh Bonds and Captivity; which was ſuch an aſtoniſhing turn of Providence, that they could hardly believe their Senſes, as to what they ſaw with their Eyes, or heard with their Ears; but thought it a Dream or Deluſion of their own Fancies, as is uſual

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in matters of great Joy of which we have several Instances in Scripture, 45 *Gen.* when the Tidings of *Joseph*'s being alive was brought to *Jacob*, 'tis said that his Heart fainted for he believed them not: there was such a Conflict of contrary Passions, that of Grief, and that of Joy; of Hope that the Tidings might be true and of Fear that they would prove false and but a meer Fiction, that it cast him into an Amazement and fainting Fit. Likewise the Tidings that were brought to the Disciples concerning Christs Resurrection, 24 *Luke* 13. threw them into such a Surprize as to make 'em look upon it only as an idle Tale; and therefore did not at first believe the Report of it. Again, *Peter*'s Deliverance out of Prison, *Acts* 12. 9. was so very amazing, that he himself wist not that it was true, but thought he saw a Vision, *i. e.* he was as one that Dreams. Thus it was with the Church and People of GOD, when *Cyrus*, the Lords anointed, freed them from their Babylonish Thrauldom; they were like Men in a Trance and thought it was no more than a pleasant Dream. But

But being recover'd out of this Maze, and finding there was reality in the thing, they were so transported with this appearance of GOD for 'em in thus rescuing of 'em, that they could not contain themselves; but their inward Passions and Affections brake forth into outward Expressions of Joy, v. 2. *Their Mouths were filled with Laughter and their Tongues with Singing, then said they among the Heathens, the Lord has done great things for them.*

And to shew now much their Hearts were affected, with what great things GOD had done for 'em, 'tis repeated with some Variation and Addition in our Text: *The Lord hath done great Things for us, whereof we are glad.*

In which Words we have these four Things.

1. A Confession and Acknowledgment of great Things done.

2. The Author principal Agent, or doer of 'em; and that's the LORD.

3. An Intimation of the Persons for whom they were done for us; *i. e.* for the Captive Church in *Babylon.*

4. We

4. We have an account of the Impreſſion which the Divine Atchievements made upon 'em, or the effect that was produced in them; and that was Joy and Gladneſs.

Firſt. We have here a Confeſſion and Acknowledgment of great things done for them; viz. the delivering 'em out of a long and ſore Captivity wherein they had bin held threeſcore and ten Years; they had bin carry'd away out of their own into a ſtrange Land, and ſtript of their outward Subſtance and pleaſant Enjoyments: nor was this all; as a further Grievance, they were bereft of the publick Worſhip and Ordinances of God in his Temple: yea ſuch was their State in this diſmal Captivity as to be fitly compared to that of Perſons Dead and in their Graves, thus it is repreſented in *Ezek.* 37. from the 1. to the 13. v.

Now to bring theſe dry and ſcatter'd Bones together to cover them with Fleſh, to breath Life into 'em, to open their Graves, bring 'em forth, make 'em to ſtand upon their Feet, and conduct them into their own Land, and that by

by the Means and Inſtrumentality of an Heathen Emperor, theſe with other parts of the Hiſtory of their Circumſtances and Deliverance may well be called great things.

Secondly. We have the Author, principal Agent or doer of theſe great things; and that is *Jehovah* the Lord has done great things, he has done Magnificently, he who is the Sovereign of the whole World and Prince of the Kings of the Earth that diſpoſes of Perſons, Crowns and Kingdoms according to his pleaſure, and has the Hearts of all in his hands and can turn even thoſe of Princes as the Rivers of Water, to ſerve his own Intereſt; tis the Lord whom they acknowledge to have done great things for them.

They were ſenſible no doubt, that *Cyrus* was the potent Inſtrument, and accordingly had a great diſpoſition towards him, but they looked higher, and traced up their deliverance to the very Spring and Fountain of all Mercies acknowledging that God was the Author of the ſignal Things done for 'em: the Lord has

done great things for us: whoever be the Instrument God is the prime agent and manager of all, and so he ought to be owned by us.

Thirdly, Here's an Intimation of the Persons for whom these great things were done: for us, 'twas for the two Tribes that were forc'd out of *Judea* by *Nebuchadnezzars* violence and orders: As for the ten that were Captivated by *Shalmaneser* King of *Assyria* they did never return, there being not such a promise made of their return as there was concerning *Judah*'s: so that 'twas the Church and People of God that were freed from their irksome vassalage in *Babylon* by whom this acknowledgment, of great things done for them was made.

Fourthly, We have an account of the Impression which the merciful appearances of God made upon 'em, or the effect that was produced in them; and that was Joy, and Gladness; *The Lord hath done great things for us: whereof we are glad.* They rejoyced in the wonderful appearances of God for 'em, in setting them at liberty from a tedious and distressing Captivity

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and helping them to a safe return into their own Land.

No doubt but 'twas a considerable Chearing to these Captive Exiles who before could not sing the Lord's Song when in a strange Land, *Psalm* 137. that they might now return to their own and, have License to Rebuild their City and Temple, where they might Worship together in the solemn Assemblies, according to the promise in Zeph. 3. 18. *I will gather them that are sorrowful for the Solemn Assembly, who are of thee, to whom the Reproach of it was a Burden.*

Now, divine Providence having wrought in such an eminent way for their restoring and gathering them out of those Countries and places where they had been scatter'd in the cloudy and dark Day of their Captivity, and giving them a comfortable prospect of an happy Settlement in their beloved *Canaan*, and the Enjoyment of the publick Worship of God in his House and Temple. This might well be matter of Joy and Gladness to them,

And ſo ſhould all the Appearances of GOD, at any time, for the help of his *People*, be matter of Rejoycing to 'em, and who doubts but that the frequent efforts of GOD, for us in this Nation effecting wondrous things for us ought to be remark'd with gladneſs of Heart.

The point from hence to be commended to Conſideration is:

Doct. That GODS doing of great things for a Nation, Church, or People, ought to be own'd and acknowledged by them with Joy and Thankſgiving to the Author of 'em. Here I ſhall

I. Shew that GOD ought to be acknowledged as the Author of all the great Things done for us.

II. Make an Enquiry about ſome of the great Things which GOD has done for us in theſe Nations, for which we ought to be glad and give him the praiſe.

III. Endeavour to bring this cloſe and home by a ſuitable Application.

First

First, Shew that God ought to be acknowledged as the Author of all the great things done for us. whatever deliverances his Servants ſhare in, or whatever Victories they obtain over their Enemies, all ought to be aſcrib'd to God as having the chief Hand in them. This is a Truth ſo generally own'd by all who profeſs themſelves to be Chriſtians, by all who believe the being of a God and his Providence, that I need not take up much of your time in evidencing of it. The Scriptures do almoſt every where, abound with Inſtances of God's being acknowledg'd by his profeſſing People as the accompliſher of all the great Things brought to paſs for 'em. This was confeſs'd by the *Iſraelites* in their Deliverance out of *Egypt* and Salvation at the *Red Sea*: Exod. 15, from the 1. to the 13 v. *The right Hand of the Lord* (ſay they) *is become Glorious in Power, thy right Hand O Lord, hath daſhed in pieces the Enemy*. And the like Declaration was afterwards made when God gave them the Victory over *Amalek*: *Moſes*'s building an Altar with this

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Inſcription, *JEHOVA NISSI, The Lord my Banner*, ſhews that GOD was accounted the Author of that Overthrow. Alſo it may be to our purpoſe to produce the Stone which *Samuel* ſet up between *Miſpeh* and *Shen*, 1 *Sam.* 7. 12. calling it *Ebenezer*, that is the Stone of Help. Which was erected as a laſting Witneſs and grateful Memorial of GOD's ſeaſonable Interpoſal and powerful Help: His Help being ſuch an Aid as does deſerve to be taken notice of; *Deborah* could not but obſerve it, ſhe thought herſelf oblig'd, in her Triumphant Hymn, to ſay, *The Lord made me, have Dominion over the Mighty.*

Once more, we find *David*, in many places, acknowledging GOD to be the Author of all the great Things done for him: The covering of his Head in the Day of Battle; the enabling of him to run thro' a Troop, and to leap over a Wall; the Girding him with Strength, giving him Succeſs and Victory over his Enemies; theſe with other things, are all aſcribed unto GOD as the principal Agent

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and Doer of 'em. Yea, the Church in all the Works of Mercy, owns the Hand of GOD; as in Isa. 26. 12. *Lord, thou hast wrought all our Works in us, & for us.* Many other Instances might be produc'd, of GODS being own'd by a professing People, as the Author of all the Great Things done for 'em: but these may suffice to evidence the Truth asserted.

'Tis true, God makes use of Instruments, for the doing of most of the famous Things wrought in the World: So he made use of *Moses* and *Joshua* for the bringing his People out of *Egypt*; for the Conquering and Subduing their Enemies; and for the Settling them in the promised Land: And afterwards, he made use of a *Deborah*, a *Barak*, a *Gideon*, a *Jephthah*, a *Sampson*, a *Cyrus*, with many others, for the Succour & Deliverance of his People when fiercely attack'd, harras'd, worry'd, and enslav'd.

And so, he has employ'd, some in our Days, for the doing of Great Things for us: The late King *William* of Glorious Memory; and her present Majesty, whose five Years

Reign

Reign may be termed one continued Series of Succeſſes and Victories: unto whom 'tis proper to add the Illuſtrious Prince and Duke of *Marlborough*, whoſe Name and Actions will have a moſt conſpicuous and large place in the Hiſtory of this Age.

Well, but notwithſtanding theſe have been, and in Juſtice and Gratitude ought to be own'd and loudly proclaim'd the Glorious Inſtruments of ſtupendious Things done for us; yet we muſt aver GOD to be the main Contriver, Orderer, and Enforcer of all. But,

Secondly, Let us enquire a little, about ſome of thoſe Great Things that GOD has done for us; for which we ought to rejoyce and be glad.

For Anſwer, in general, he has done great Things for the Nation; and he has done great Things for his Church and People in it: And indeed, infinite Wiſdom has ſo interwoven the welfare of his People, with the civil Rights of Men and external welfare of the Nation, that when GOD makes uſe of Inſtruments to promote the latter, they do frequently

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advance the former: and herein is that in *Rev.* 12. 16 fulfilled: *the Earth ſhall help the Woman*; i. e. Men of meer Earthly carnal Spirits, whoſe primary intentions are only to promote and eſtabliſh the civil Peace, and welfare of a Nation do thereby further the proſperity of the Church and People of God in it.

But to be a little more particular in our enquiry about the great things God has done for us; they may be conſidered under a twofold Notion: Things relating to our Spiritual, and Eternal wel-being and things that concern our civil and temporal wel-being: things that are only for time; and things that concern both time and Eternity.

Firſt, Things relating to our ſpiritual, and eternal wel-being: and indeed whenever we come to remark the marvellous things God has done for our outward Advantage and temporal welfare we ought not wholly to paſs over, or neglect to obſerve the far greater things he has done for our Spiritual good and eternal happineſs: yea, whenever we come to acknowledg

the former, we ought, with all posſible gratitude to call to remembrance the latter.

O the great things God has done with reference to our ſpiritual and eternal wel-being, for Inſtance briefly in three or four particulers.

I. He has, by his infinite and unſearchable Wiſdom contriv'd the way of our recovery from a fallen loſt, and miſerable ſtate into which we were plung'd by the Apoſtacy, Rebellion and diſobedience of our firſt Parents: A contriv'd recovery from a condition infinitly worſe than an Egyptian or Babiloniſh bondage: even a reſcue from a captivity to ſin and Satan with a liableneſs to everlaſting miſery: a recovery projected by no created Wiſdom; for ſuch a wiſdom would ſoon be nonpluſs'd, and puzled in ſo dificult and very intricate an affair. certain it is that we with the whole race of *Adams* poſterity muſt have inevitably lain under the curſe of a broken Law, and the inſupportable wrath of an Almighty, wronged Deity, if the love and grace of God had not ſet his wiſdom

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on work to find out a way for our Recovery and Redemption.

II. An other great thing God has done for us, is the giving and ſending his dear, and only begotten ſon into the World to Redeem and ſave us. *This is the Lords doing, and it ſhould be marvelous in our Eyes* John 3. 16. *God ſo loved the World, that he gave his only begoten Son*, one that was able to Redeem us out of the hands of Juſtice by Price and pluck us from the power and Tyranny of Satan, by Force. And as the Father gave and ſent his Son; ſo the Lord Jeſus did with an inimitable freeneſs come and do the work which none elſe either did or could do. He came from the boſom of the Father, took our Nature into a Perſonal Union with the Divine, became our Surety, Obey'd the Law, underwent the Curſe, ſatisfy'd Divine Juſtice, wrought out an everlaſting Righteouſneſs, pour'd out his very Hearts blood to procure pardon, peace reconciliation and Eternal Salvation for loſt ſinners he has conquer'd Satan, ſpoil'd principalities and powers, made a ſhew

of 'em openly, triumphing over them. He has overcome all Enemies Death, Hell, and the Grave; Roſe again from the dead, Aſcended up into Heaven, poured forth the Spirit, Appointed Ordinances, Ordain'd a Miniſtry, and is now at the right hand of God, making Interceſſion for us: and are not theſe ſufficiently conſiderable to make us rejoyce & be glad?

III. Another great thing God has done for us, is the making a diſcovery of the way of life and Salvation to us, in and by the Glorious Goſpel which is the Revelation of his Mind and will Love and Grace to the Children of Men: 2. *Tim* 1. 10. herein it is that life and immortality are brought to light. And this is ſuch a great thing that God has not done the like for moſt of the Nations in the World: ſo that we may truly aply that of the Pſalmiſt concerning Iſrael, unto us in theſe Iſlands: he hath ſhewed his word unto us, his ſtatutes and his Judgments, *Pſal* 147. 19. 20. *He hath not dealt ſo with any* (to be ſure not with every) *Nation*. O how great a thing is this, that God has done

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for us, in vouchsafing the Blessed Gospel, his word and Ordinances, which fully discovers the way of Salvation; and who by the Ministry of it, do's make a free and gratious tender of it unto us. once more,

IIII. The sending of the holy and blessed Spirit to make application of the purchase of Christ in order to the salvation of our Souls: the sending of the Divine Spirit, to work with the Gospel Dispensation; that it may become the power of God to our salvation; this ought to be look'd upon as a very great thing. And this work, I hope the holy Ghost has effected in several here present before the Lord: and indeed 'tis this latter that makes all the former sweet and comfortable to us. O what great things has God, Christ, and the holy Spirit done for you that are sincere believers! he has pardon'd your sins justify'd your persons, changed your state renew'd your Natures' brought you out of darkness into his marvellous light, Translated you out of the Kingdom of Satan into that of his dear Son: he has caused

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the light of Heaven to break forth, aud ſhine upon you, where there was nothing but the darkneſs of Hell before he has in a good meaſure drawn off your Hearts, and Affections from the periſhing things of this vain and droſſy World; and plac'd and fix'd your Thoughts, Deſires, Delights, Joys, and Hopes on thoſe Matters and Objects that will afford, both infinite Delight, and entire Satisfaction. In a Word, he has begun a Work of Sanctification and Holineſs in you, which ſhall be compleated in Glory. And are not theſe great Things? I am poſitive as to this, that whatever they are in the Thoughts and Eſtimation of others, they are ſo valuable in yours, as to afford ſolid Ground for Rejoycing and Gladneſs. But this I paſs, and come to the

Second thing, which may be lookt upon as more proper to the Work of the Day; and this is to remark ſome of the Great Things GOD has done for us that are of a temporary Nature: Things that relate to our outward Con-

Concerns; to ours, and the Nations Peace Welfare, and Happineſs. Tho' 'tis true that even in this, there is an Intermixture of Spiritual Concerns with civil Affairs; as it was in what GOD did for his People mention'd in the Text; they were not only reſtor'd to their civil Rights, but alſo to their Spiritual Priviledges and Temple Enjoyments of which they had been depriv'd for many Years; and has it not been much after the ſame ſort with us?

Well, but what are the Great Things, GOD has done for us in theſe Nations, on the Account of which we are met together, this Day to Rejoyce and be Glad?

In Anſwer to this, I muſt not give ſuch Scope to Thoughts and Expreſſions, as the enquiry would naturally lead unto: 'Twill be, I am afraid, too much to look back to former Ages. I might, if I was not coop'd up within too narrow Limits, call to Remembrance what GOD did for the Nation, and our Fore-fathers in it, in delivering them from the diſmal Darkneſs of Popery, and many helliſh

plots

Plots, contriv'd by a Generation of bloody and Idolatrous Men; but this I muſt wave, and only give you a ſhort narrative of ſome of the Great Things GOD has done for us, within the Compaſs of our own Knowledge, of which the moſt remarkable cannot but be freſh in the Memories of many here preſent. There is a great deal within the ſpace of leſs than twenty Years, ſo very remarkable, that they can hardly be forgotten: and two or three things of the prime Rank and Luſtre do highly deſerve a pleaſing Thoughtfulneſs and chearful Regard. And

1. How great a thing was that which GOD did for us and the Nation, in delivering us from Popery and French Slavery, by the Means and Inſtrumentality of the late King *William* of Glorious Memory. I am not Ignorant that what was then done, and the Perſon that was favour'd & empower'd by Heaven, for that great and honourable Undertaking, hath been blacken'd by a Generation of ungrateful Wretches, who pretend not only to be Engliſh

lish Men, but Proteſtants; and that of the higheſt Denomination: but whatever theſe Perſons may be reckon'd, by ſome in the preſent; yet future Ages will be tempted to believe there never were any ſuch Proteſtants in the Nation. For what reaſon can there be to conclude thoſe Miſcreants to be true Proteſtants and hearty for the preſent Eſtabliſhment, who go about to blaſt the Reputation and Actions of him, who under God, was the Saviour of all that was dear to us, both as we are Men, and Chriſtians. Sure I am, there are none that have a value for the Nations Welfare, and the Liberties and Properties of Engliſh Men, that can ſpeak lightly of what God did for us, by the Hands of that Noble and happy Inſtrument. For indeed, that was as the leading Mercy, the Ground and Foundation of all the other great things ſince done for us.

Did not all that was dear to us, lie at Stake? and was not all juſt a going? were not Maſs-Houſes erected in moſt of the conſiderable Ci-

ties, and Towns in *England?* and the moſt ſottiſh, and accurſed thing, bearing the Name of Religion, ſet up in this Realm?

And when our civil Rights were notoriouſly invaded, our ineſtimable holy Religion lying as at the laſt Gaſp, and all the cordial, and ſerious Proteſtants in the Nation, ready to fall a ſacrifice to Popiſh Cruelty; why, then did GOD, to allude to that in the Prophet *Iſa.* 41. 2. 3. raiſe up, and bring the Righteous Man from the Eaſt; and deliver'd us from the Romiſh Idolatry, and a threatned Slavery, as bad, if not worſe, than whatever befel Mankind! A Freedom brought about and ſecur'd by a Prince who had no baſe and ſiniſter deſigns, but generouſly aim'd at, and ſtrain'd hard to bring, if poſſible, an univerſal, durable Tranquility and Happineſs: A Prince who, when he was ſettled on the Throne, did not abandon himſelf to a ſoft and ſenſual Life; but, thro' the many vigorous Efforts, and rigid Orders of a Great SOUL he wore out (in Indefatigable Labours) his infirm Body; and

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ceaſed not, when there was occaſion, to expoſe his Royal *Perſon*, to the moſt deſperate hazards of War, in the defending the Liberties of all *Europe*, as well as thoſe of his own Dominions, againſt the formidable Invader of 'em, the French Tyrant.

So that, upon the whole, we have reaſon to conclude that the Memory and Actions of this excellent immortal *Prince*, will be precious to every true *Proteſtant*, and Engliſh-man when the Name, and *Memory* of thoſe that aſperſe and blacken him, ſhall rot and periſh.

2. Another Great Thing, GOD has done for us, and whereof every one of us have abundant cauſe to be Glad, is the raiſing up and bleſſing us with an Incomparable QUEEN, who has fully, and over and over made up our Loſs of the Great *William*: A QUEEN that demonſtrates a moſt tender Regard and Concern for all her Subjects, and ſtudies to make us an eaſie and happy *People*: A *Princeſs* that appears to be the Favourite of Heaven, and the inexpreſſible Joy and Delight of

her People: One who has often expreſs'd her earneſt Deſires of an happy Union, in Affection, among all her *Proteſtant* Subjects; and with an uncommon Zeal, has recommended, preſs'd, and help'd forward an Incorporating Union between this and the Neighbouring Nation: *One* that manages all the Affairs, and *Parts* of Government, with a dexterity becoming the Ableſt Miniſters; and ſeems to hold the Fate of Europe in her own Hands, and to have as extenſive an Influence in the Courts of other *Princes* as ſhe has in her own. In a Word, *A Queen* whom GOD ſeems to have fitted for her *Place* and Station, and to have given her a Capacity, as far beyond common perſons as ſhe is in Rank and Dignity plac'd above 'em.

Wherefore let us heartily expreſs a juſt eſteem for her Royal perſon, and moſt eligible Goverment, by all proper evidences of Submiſſion and Gratitude. Let us render to *Cæſar* the Things that are *Cæſar*'s; freely pay the Taxes for the ſupport of her benign Goverment

ment, and convince the World, that it is an unjuſt and malicious Aſperſion caſt upon us and our principles, to repreſent us at any time as Malecontents and diſaffected to the Monarchy. And as her *preſent Majeſty* inherits the joynt Vertues, and excellent Qualifications, as well as the Throne, of the late King & Queen of Glorious Memory; ſo, let us make it appear that the Tenderneſs and Loyal affectionate Regard which every one knows, we had for both of them, are united and perfectly centred in her.

3. The many ſignal Victories God has given us may well make up a third Rank of the Great Things he has done for us, what ſurpriſing Victories have been vouchſafed to us and our Allies, over the Gallick Tyrant, the inſatiable Cormorant, and common Diſturber of the peace of *Europe*: A ravenous *Man* of Blood, and a real *Monſter* of Iniquities, tho' he has been the Subject of the moſt fulſome *Panegyricks* of mercenary pens, which have been employ'd to mount him above all that

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went before him: one that has been flatter'd with no leſs Epithets than *E*ternal, Omnipotent, and Invincible; theſe are the Blaſphemous Inſcriptions on ſeveral of his Statues, and *M*onuments: yea, ſome have made no ſcruple to aſſert in ſo many Words, that *Lewis the Great*, might be juſtly called, the King of Glory; ſtrong and mighty in Battle.

Over this *M*onſter of pride and Blaſphemy has GOD enabled her *M*ajeſty, and her Allies once and again to Triumph.

The never to be forgotten Victory at *Blenheim*, wherein according to the Acconnts tranſmitted to us, between forty and fifty Thouſand of our *E*nemies were ſlain, deſtroy'd, and taken priſoners; and the *E*mpire ſav'd from utter Ruin and Deſtruction, by the means of a noble Engliſh General, at the head of a proteſtant Army, the principal Inſtrument of that aſtoniſhing, and almoſt unparrelled Victory, will not this ſparkle and ſhine among the other Illuſtrious Actions that embelliſh and adorn her Reign, with a peculier diſtinguiſhing Glory,

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not only in our own, but in the Hiſtories of other Nations. The Truth is, 'twas a Victory ſo compleat in itſelf, and ſo extenſive in its Conſequences, that we could hardly expect or hope that this Age would ever ſee any thing come near it: but yet, 'twas not long e're the Battle of *Ramellies*, and the ſubſequent Succeſſes in the taking and reduction of many ſtrong Towns and Cities in *Flanders*, did convince us, that there's nothing too hard for that GOD, who is the Lord of Hoſts, and can do whatever he pleaſes for his People.

Nor is this the whole of the proofs we have had of the proweſs and vanquiſhing Arm of an omnipotent GOD for us. 'Twas more than ordinarily viſible in the raiſing of the Siege of *Barcelonia*, after it had been Inveſted 55 Days, in which time the *Enemy* had made large Breaches in the Walls, but were ſo vigorouſly repulſed, that after the French had waſted a great part of their Army, they made a ſhameful Retreat in the Night, leaving a vaſt quantity of Warlike Stores behind them; which did

did plainly ſpeak out the terrible Apprehenſions they were under, of a difficult Retreat from that place.

And not only in this was the Agency and Interpoſal of a GOD clearly to be ſeen; but alſo in the remarkable ſecuring of *Turin*, from falling into the Hands of the Enemies, which they had beſieged three Months and four Days; and in the compleat Victory obtain'd over the French before that place, by thoſe two Gallant Generals, the brave Prince *Eugene*, and the intrepid Duke of *Savoy*.

A Victory not much inferiour to that of *Ramellies*, and has been follow'd with Succeſſes in *Italy*, much reſembling thoſe in *Flanders*.

Now, put all theſe together, with many more ſuch, as the merciful Preſervation of our Brave Generals, when in the utmoſt Dangers, and then Judge whether you have not ſufficient Reaſon to ſay, *The Lord hath done great Things for us, whereof we have cauſe this Day to be exceeding glad.*

Thirdly,

Thirdly, I am now in the third and last place to make some Application.

Has God done such Great Things for us? Then let us

First, be truly thankful to him for all the great and wonderful things done for us: both for the things that are of a Spiritual; and the things that are of a Temporal Nature and Consideration.

1. be truly thankful for the spirituall good things he has done for you; surely you that are Believers, ought to make grateful acknowledgments for the great things he hes done for you in order to your Eternal Salvation.

Can you reflect upon your dismal State by reason of the fall of our first Parents; the loss of the Image of God, and sweet Communion with him? Can you reflect upon your being under the Curse of a broken Law, in Bondage to Sin, and Satan, and liable to the wrath of a Sin revenging God? and can you consider what he has done in order to your recovery out

of this deplorable Condition? how he gave his own and only begotten Son for you, and has given you the Glorious Gospel, that makes a discovery of the Riches of his Grace, and the Methods of your Salvation by Jesus Christ; and how he has sent the holy Spirit to apply all the Benefits of Redemption to your Souls; can you think of all these and much more, and not be fill'd with thankful Wonder at the great Things GOD has done for you? and with the Psalmist, *Psal.* 103. 1. must you not call upon all that is within you to bless his holy Name, for what he has done for your Souls here in time, and the hopes of far greater things he will do for you at the end of time. Again,

2. We ought to be Thankful for the great Things God has done for the Nation, and the many remarkable Victories he has given us over our Enemies, in the just War in which we are engag'd.

And for Arguments to press this, do but consider these five or six Things.

1. That

1. That Thankfulneſs to God on this account, is both comly for us, and pleaſing to him: the *Pſalmiſt* tells us, Pſal. 33. 1. *That praiſe is comely for the Upright.* As for others, whether prophane Sinners, or Hipocritical Profeſſors, all their Duties are but pieces of Formality, and mere Lip Labour: therefore praiſe is not ſo much their Work, as ſomething elſe: tho' 'tis true, that as *Prayer* and Praiſe is a part of natural Worſhip which all are bound to give unto God, as they are rational Creatures; ſo 'tis the Duty of wicked Men to praiſe God, and give Thanks to him for Mercies received from him: but theſe perſons not acting from a right Principle and to Spiritual ends, 'tis not pleaſing and acceptable. *But* for the upright, whoſe Hearts and Tongues go together, ſure there is not any thing that has a greater Decency or Comlineſs in it, *viz.* to have our Mouths filled with Praiſe to God for the great things done for us.

And as it is comely for the Saints, ſo it is pleaſing to God, *I will Praiſe the Lord with a*

Song (ſaith *David*) Pſal. 69.30. 31. *this alſo ſhall pleaſe the Lord better than an Ox or Bullock that has Horns and Hoofs*; i. e. this ſincere and hearty Service of Praiſe to God is more grateful to him than the moſt perfect legal Sacrifice; for ſo ſuch moral Services, ever were: 1. *Sam.* 15. 22. compar'd with *Hoſ.* 6. 6.

2. Thankfulneſs to GOD, for the great Things he has done for us, is one of the great ends he aims at in what he does for us: *I will deliver thee, and thou ſhalt glorifie me*: Pſal. 50. 15. So *Danid* in *Pſal.* 30. 11. 12. *tells us, that God turn'd his Mourning into Dancing; took off his Sackloth, and girded him with Gladneſs*; to the end that his Glory, that is, his Tongue might ſing praiſe to the Author of his Mercies. Yea, our ſilence in this matter is both Ungratefulneſs and Diſobedience when we don't take notice of what GOD has done for us, and return Praiſe to his Name.

3dly, Conſider that hearty acknowledgements and Thankſgiving to GOD for the great things he has done for us, do ſpeak out a holy

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frame and temper of Heart, and bring us into the closeſt Communion and Fellowſhip with Glorified Saints and Angels above, that we are capable of in the preſent State. The Angels and Spirits of juſt Men made perfect in Glory, are always employ'd, and indefatigable in their Work of perfect Praiſe, Indeed, there's nothing leſs than a principle of Spiritual Life, and ſpecial Grace planted in the Heart, that can enable us to a right and Spiritual praiſing of GOD; and the oftner we are in the right Diſcharge of this Heavenly Work, the more Grace we have.

Neceſſity will make *Men Pray*; but it is a ſtrain of pure ſpiritual Love that carries out the Soul to this Angelick Work of praiſing GOD. The ſmart of Affliction, the preſſing Burden of *Poverty*, or the Fear and Apprehenſion of approaching Calamities, or Deſires of Worldly Wealth, Eaſe or Reſt, with other things of a like Nature, will make *Men* ſend up a *Prayer* and Cry to GOD; but nothing Inferiour to a principle of pure Spiritual and Heavenly Love, which is the very Diſpoſition of glorified Spirits

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bove, can cauſe us heartily to praiſe God for the great things done for us.

4thly, The neglect of this Work and Duty, on the occaſions above mention'd, don't only argue a carnal graceleſs State, or at leaſt an ill Temper of Soul, but it brings down Judgments upon *Men*, and ſtrips 'em of the choiceſt Mercies. There's no readier way in the World to loſe a mercy, than not to give hearty Thanks to GOD for it. We may Sin away our *Mercies* by unbelief, a Branch of which is Unthankfulneſs, as well as by the greateſt Acts of Sin that can be committed. A murmuring diſcontented Spirit is a great provocation to God, nor can we ſuppoſe it conſiſtent with his Wiſdom, and Honour, to intruſt us with Mercies and Favours, when we will not ſo much as once take notice of the giver of 'em. Unthankfulneſs is moſt injurious to the Souls of Men, and ſtops the Current of the beſt of Mercies from flowing to 'em.

5thly, The Conſideration of the Quality, and Character of the Enemy over whom GOD has

has given us, and our Allies ſo many Victories, ſhould engage to thankfulneſs, he has been the common Diſturber of Europe, and an annoyance to all that are round about him; an Enemy that has ruin'd, and deſtroy'd many Thouſands, if not Millions of the poor Servants of Chriſt, for their Profeſſion and Worſhipping of him: an Enemy that has once and again attempted the ruin of this and other Proteſtant States and Kingdoms? and ſhall we not rejoyce, be glad, and give thanks to him that is Lord of Hoſts, for Victories obtain'd over ſuch an Enemy. Once more,

6thly, and laſtly, Do but conſider how ſad it would have been if the Enemy had prevail'd, and given us and our Allies ſuch Defeats and Overthrows as God did enable us to give them. If they had had ſuch Succeſſes the laſt Campaign, as it pleas'd the Divine Majeſty to give unto us, how ſad would it have been? who can doubt but that the conſideration of all the remarkable appearances of God for us and the almoſt unparalel'd ſucceſes he has given to our Forces, togeather with the preſervation, and protecting hand of Providence over our Noble brave General, (A Perſon that in ſpite of repineing Envy and all the little ſnarls made at him diſcovering the cankerd teeth of malice, has been and will be honour'd, vvhile alive, as the Glory of the Age and Engliſh Nation: and vvill leave behind him the Memorials of a Name and Actions that vvill hardly knovv any other Period but that of Univerſal Ruins,) do call aloud for humble and thankfull acknovvledgments to the moſt high for vvhat he has done for us.

Secondly, Walk becoming ſuch merciful Appearances of God for us; *i.e.* becoming thoſe for whom he has done ſuch great Things, leaſt we provoke him who is Lord of Hoſt, to rally the ſcatter'd Forces of our Enemies, or raiſe new ones, and cauſe 'em at laſt to prevail over us. Remember Gods Dealings with *Iſrael*, and their Carriage towards him: he gave 'em many Victories over their Enemies; but they did not walk anſwe-

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rable to the merciful appearances of God for 'em: therefore he gave them up into the Hands of the Destroyer; and the Wrath of the Lord brake out against 'em till there was no Remedy. Let us look to it therefore, that we walk becoming the many and signal Favours of God vouchsafed to us. And that, both in Mourning much for Sin, and being more Estrang'd from it. Neither former, nor any of the late, wonderful appearances of God for us, should cause us to forget the Sins that bring us into danger of being overthrown by our Enemies: yea, let me tell you, that it is a very desirable and lovely sight, to see the Tears of Repentance overtaking the Tears of Joy; and to see Sighs and Blushes for Sin, mixt with Smiles and Rejoycing for the great things God has done for us.

Thirdly, Keep in your Hearts a continual Sense and Remembrance of all the great Things, which God has done for you. Have a care of *Israel*'s Sin, concerning whom 'tis said, *Psal.* 106. 12. 13. *That tho' they sung his Praise; yet they soon forgot his Works, they waited not for his Councel.* See that you get and keep the lively Sense, and Remembranee of all the great Things, whether Spiritual or Temporal; that God has done for you.

Fourthly, and lastly, Let us not rest in any of these external Appearances of God for us, but Labour after Holiness in Heart and Life: And indeed, without this, we share but in the least and lowest part of the great things God has done for us.

Upon the whole, let us mix our Rejoycing, for the great Things God has done for us, with Mourning and Lamentation for the many and great Sins committed against him; and pray that God would humble us and the Nation, pardon our Sins, reform and purge us from the Multitude of horrible Abominations and provoking Evils found in the midst of us. And let us be earnest Suppliants at the Throne of Grace, that the Father of Mercies would pour down the best and the choicest of his Blessings, upon our Pious and Incomparable QUEEN; make her yet more Successful and Victorious over Hers and the Nations Enemies; pray that her Reign may be very long and prosperous here on Earth, and that she be late advanc'd to a Throne and Crown of Eternal Glory, in the Mansions of endless Light and Bliss. Let us Pray that the great Assembly of Parliament, both upper and lower House, may be under the Direction and Conduct of Divine Providence in all the weighty Affairs that lie before 'em. And Pray that God would still preserve and protect our Generals and Admirals, prosper our Armies and Navies when they shall go forth to Battle against our Enemies; And that, as we began the last Campaign with Prayer and Supplication, and have now ended it and the Year together, with Praise and Thanksgiving, so [if Providence spare our Lives] we may have the like Occasion the next, as we have had this, to say, *The Lord has done great Things for us whereof we are Glad.*

FINIS.